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serene art—the ideal of all who oppose the extravagancies of modern culture—is difficult to reconcile with anything we know of Nietzsche's works. Modern Socialism, too, which Mr. More lumps with romanticism and humanitarianism, is most materialistic, and bases its philosophy on the doctrine of evolution. These facts make Mr. More's use of the categories less suggestive than they might have been had he been dealing with a less original genius than Nietzsche, who defies classification or interpretation in conventional terms. The inconsistencies into which the author is led are proof that such a placing of the philosopher is really irrelevant.

It is natural that the man who translated all values should trail paradoxes after him. The most glaring of these is that the supermen of to-day are practising and professing Christianity; while the most brilliant Socialists are preaching Nietzscheanism. For our industrial barons, our business geniuses, are practising an undiluted ethics of power and ruthlessness, and professing the mild and sacrificial ethics of Jesus. That is, Nietzsche has expressed perfectly the working philosophy of an age; some of his works read almost like a satire on modern industry looked at from the point of view of the masters. And yet he has inspired the social philosophy of some of the most resourceful of the leaders who are trying through Socialism to overturn that mastery. For besides Mr. More, Nietzsche numbers among his disciples Mr. Bernard Shaw, and consistently. For Mr. Shaw says simply, Let us all be supermen! A world of men longing to be supermen would soon free itself! If that unorganized mass of people that we call with such unconscious self-satirization "the working-classes," could be filled with the will to power, the salvation of society, Mr. Shaw says, would be at hand. And in this, Mr. Shaw is a better prophet of Nietzsche than is Mr. More. For would not Nietzsche have gloried, had his pessimism permitted him to think it possible, in a *race* of supermen?

Thus, ignored by his consistent followers, the modern business men, enthusiastically hailed as prophet by his enemies, the Socialists, and deprived of what he believed to be his sound scientific basis of Darwinism—the doctrine of the survival of the fittest—by changing evolutionary theory, Nietzsche occupies to-day a curiously anomalous position. The divergent effects of his philosophy indicate his place as a creative thinker; his influence will grow rather than wane. And we may be sure that he is more fruitful, more stimulating and profound, than would appear from the interpretation and point of view which are presented in this little book.

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Lectures on Fundamental Concepts of Algebra and Geometry. JOHN WESLEY YOUNG. New York: The Macmillan Company. 1911. Pp. vii + 247.

The philosopher who wishes to become acquainted with the mathematician's point of view concerning the foundations of mathematics, and

who perhaps has been discouraged after trying Russell's "Principles" and Whitehead's and Russell's "Principia," will find Professor Young's lectures an ideal medium of introduction. Symbols and difficult technical matters are kept in the background in order to emphasize, in a very stimulating style, ideas that are general and fundamental. Only the elements of algebra and geometry are presupposed.

From a purely logical standpoint, a mathematical science is defined to be "any body of propositions which is capable of an abstract formulation and arrangement in such a way that every proposition of the set, after a certain one, is a formal logical consequence of some or all the preceding propositions." Mathematics includes potentially all such sciences. Each science is thus based on certain undefined terms and unproved propositions (axioms or postulates). Questions of psychological genesis or metaphysical import are outside the mathematician's domain.

The rôle of definitions and axioms and the problems of consistency, independence, and categorical character of a system of axioms are explained very clearly by a "miniature mathematical science" in Chapter V. The author then takes up the notions of class and number, including the development of ordinary and higher complex number systems. Geometry is treated first according to Hilbert's theory, in which the notion of congruence is undefined, and then according to Pieri, rigid displacement and groups being fundamental. The final chapters deal with variables, functions, and limits, but calculus and its developments are not treated. A note on the growth of algebraic symbolism is contributed by Professor V. G. Mitchell.

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JOURNALS AND NEW BOOKS

RIVISTA DI FILOSOFIA NEO-SCOLASTICA. April, 1912. *La filosofia di Benedetto Croce* (pp. 185-202): E. CHIOCCETTI. - Croce's philosophy starts from the systems of Hegel and of the Italian Spaventa, of which it may be regarded as a development. *Il valore dell' introspezione provocata* (pp. 203-225): A. GEMELLI. - In spite of Wundt's objections, provoked introspection is legitimate in its procedure, and most fruitful in its results. *Sigieri di Brabante nella Divina Commedia e le fonti della filosofia di Dante* (pp. 225-239): B. NARDI. - Dante did not ignore Siger of Brabant's philosophy. If he gives him a place in the Paradise, by the side of St. Thomas, it is because he regards him as one of the great thinkers of the day. *Note e discussioni. Cronaca scientifica. Analisi d'opere.* M. Losacco, *Razionalismo e misticismo*: A. GEMELLI. A. Pagano, *L'individuo nell'etica e nel diritto*: F. OLGATI. C. Ranzoli, *Il linguaggio dei filosofi*: A. MASNOVO. G. Molteni, *Il materialismo storico e la nuova storiografia*: G. TREDICI. P. Rotta, *Il pensiero di Nicolo da Cusa ne' suoi rapporti storici*: A. MASNOVO. G. Gentile, *Bernardino*